# THE Reconstructionist

Volume X. April 28, 1944 Iyar 5, 5704 No. 6

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**Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Israel's ancient homeland, and to the furtherance of universal freedom, justice and peace.**

# the Reconstructionist

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## OUR CONTRIBUTORS

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We regret that in our last issue we omitted to give the proper credits to two of our contributors:

DR. ROBERT GORDIS is Professor of Bible at the Jewish Theological Seminary, New York City.

DR. JUDAH GOLDIN is Lecturer on Jewish Literature and History of the Graduate Faculty of Religion, Duke University, Durham, N. C.


"You may not have paid much attention to the Reconstructionist religious - cultural movement in American Jewry. But it is not unlikely that this movement may, in the long run, exert a greater influence and be of more significance than all the sound and fury contained in resolutions and speeches at Jewish conventions and mass meetings. Its study circles are rapidly evolving into what may eventually become units identified with a definite and positive way of life. It may be the shot in the arm that American Jewry needs."

*From Arnold Levin's Column in the "Jewish Exponent," Philadelphia.*

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THE
# Reconstructionist

Volume X. April 28, 1944 Iyar 5, 5704 No. 6

## EDITORIALS

### THE AMERICAN ECONOMIC COMMITTEE FOR PALESTINE

ECONOMISTS are often far more realistic than politicians. They realize that the world is sustained, primarily, by production and distribution, and that political structures have no stability without the substructures of sound and vigorous economy. They know that White Papers and their ilk are reduced to mere scraps of paper when they stand in the way of relentless economic laws. For this reason, it is not at all surprising that the American Economic Committee for Palestine has seen fit to reorganize and resume activities at this time. Its leaders understand that Palestine and the Near East represent a vast potential of economic expansion, and that Jews should not be deterred by any mere political document from planning a many-faceted economic development in Eretz Ysrael.

We are gratified to see the American Economic Committee active again because it offers the *yishuv* just the sort of service which American Jews are well adapted to provide and of which the *yishuv* is in great need. The organization includes technical and business specialists who make available the knowledge and experience to help solve problems in Palestinian industry, agriculture and commerce. This practical assistance, rendered gratis, helps to create sound enterprises. These in turn will increase opportunities for the employment of new immigrants.

In Palestine, Dr. Kurt Grunwald, an economist, collects the questions brought to him by farmers, merchants and manufacturers. They are sent to the United States, and here the Committee turns them over to experts. The answers are then forwarded to the Committee's office in Palestine. To help the Committe in its work, a staff of specialists, acting as volunteers, has been set up, representing such varied fields as poultry raising, handicrafts, machinery and equipment, textiles, plastics, glass and ceramics.

Careful studies are being undertaken relating to industries which do not now exist in Palestine and which could furnish large-scale employment. The results of such studies are being made available to all interested people. Furthermore, information and assistance are being given to all those in the United States who express an interest in establishing trade with Palestine and in investing capital there.

A service of this kind is of inestimable value to the Zionist cause, not only because it provides important knowledge for the men who are building the economic life of the country, but equally because of

the tremendous amount of interest it evokes in American Jews who might otherwise "look down" upon Zionism as either a mere philanthropic venture or a visionary dream. Talk to the business man and the technician in the language he understands, and there grows up a sense of kinship which much propaganda cannot produce. American Zionism has long sought means of giving the average American business man an opportunity to make a *personal* contribution to Palestine. This project has found the way: let that business man tell his Palestinian colleague how to equip a starch manufacturing plant, or how to produce absorbent cotton, or how to find a butter fat substitute in ice cream—and he has established a bond with Palestine not easily broken. In other words, get the American Jew to "talk shop" to the Palestinian Jew.

The American Economic Committee is doing just that. Success to it!

## ANOTHER WAY TO ATTACK THE WHITE PAPER

THE attempt to defeat the implementation of the White Paper by Congressional action, has, at least for the present, been effectively blocked. Wire-pulling bureaucrats in the British Colonial Office and their ilk in our own State-Department have succeeded in frustrating, for the time being, the will of American and British democracy on this issue. To be sure, we have promises that the problem will be opened up anew after the war. But what are we to do in the meantime? We dare not sit idly by while this shameful injustice is being perpetrated.

*The New York Post,* in an editorial in its April 3rd issue, makes an interesting suggestion which we earnestly commend to the consideration of the American Jewish Conference and of our Jewish civic-defense bodies: "We think the best way to test this unappetizing mess of broken treaties and violations of solemn pledges would be for a Jew, a citizen of the United States, to apply for a passport to immigrate into Palestine. . . . If he is turned down, as he probably will be under the terms of the White Paper, this Jewish citizen of the United States then would have the right to expect our State Department to secure for him his rights under the Anglo-American Treaty of 1924, which includes the Mandate."

*The Post* in a subsequent editorial, entitled "This Cruel Trick," exposes the chicanery with which the British Colonial Office seeks to give the impression that it is making provision for further Jewish immigration through the utilization of 30,000 unused permits. How is it that, despite the desperate need and desire of Jews to migrate to Palestine, these permits have been unused? What is being done to insure that they will be available to Jewish refugees? This is the *Post's* answer, and it is a damaging indictment: "The Jews who needed the permits most were obviously the Jews of Hitler Europe —Poland, Germany, France, Greece, Hungary, Rumania, Bulgaria, etc. They were the Jews who could never get them. They could never get them because to get a permit the applicant had to apply to a British Consular officer. Now where was a Jew in Poland or Rumania or Greece to find a British Consular officer?" Even those refugees, who, despite everything, succeeded in escaping from Axis Europe into Turkey, where there were British Consular officers, were in no better plight. Turkey refuses to admit Jews *unless they have a permit to enter Palestine.* This accounts for the tragedies of the Patria and the Struma.

Now the British Government has been asked to place 10,000 permits in the hands of its Consular Officers in Turkey and Spain, but the request has been met with

nothing but evasion. "The British Government 'regrets'; the United States Government, bound by the treaty of 1924 to protest, says nothing; and the doors of Palestine, the 'Jewish homeland' are closed tight to Jews and to Jews alone. And the Jews die." That is how the *Post's* editorial concludes.

Shall we submit to such an ending without trying the expedient commended by the *Post?* When the American Jewish Committee was first launched, it was mainly in response to a similar anti-Jewish discrimination, except that then it was Czarist Russia that discriminated against Jews. The agitation conducted under the leadership of Louis Marshall, led to the abrogation of the commercial treaty with Russia on the grounds that American citizens were excluded from entering Russia if they happened to be Jews. American citizens may today migrate to Palestine only if they are not Jews. Who gave Great Britain the right to discriminate between classes of American citizens? The American Jewish Committee is again on record as protesting against that discrimination, but how far is it prepared to go in the assertion of its rights—American rights? Will it present a test-case? Or will some other organization take that step? American Jews should feel their dignity as American citizens as well as their Jewish and humanitarian sentiments involved. Are we willing to be considered American citizens of an inferior class, or are we going to stand up for our rights and see how far our government is prepared to go in asserting, and the British Government in denying them?

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## OLD INJUSTICE OR NEW JUSTICE?

IN all Southern States except Kentucky, Tennessee, Virginia and North Carolina, Negroes are barred from voting in the primary elections of the Democratic Party. Since in these "white primary" States the Democratic nomination is equivalent to election, this device effectively disfranchises millions of citizens solely because of their color or race.

For three years the National Association for the Advancement of Colored People had been preparing the case of *Smith v. Allwright* to test the constitutionality of the "white supremacy" in the State of Texas. After losing the case in the lower Federal courts, the Association succeeded in getting it before the United States Supreme Court. On April 3 the Court, in an opinion by Mr. Justice Reed, held that the action of the Democratic Party was equivalent to "state action" and was in violation of the United States Constitution. Eight of the nine Justices reached this conclusion. Mr. Justice Roberts dissented.

The decision will serve as a landmark in the history of the development of American constitutional law. It is a pity that we had to wait until the year 1944, eighty years after the close of the Civil War, to learn that, in the language of Mr. Justice Reed, "the right to vote in such a primary for the nomination of candidates without discrimination by the State, like the right to vote in a general election, is a right secured by the Constitution."

In order to reach this decision the Court needed to overrule the case of *Grovey vs. Townsend,* decided in 1935 by a unanimous Court. The dissent of Mr. Justice Roberts is oriented about this fact: he protested against "the present policy of the Court freely to disregard and to overrule considered decisions and the rules of law announced in them. This tendency," he added, "indicates an intolerance for what those who have composed this Court in the past have conscientiously and deliberately concluded, and involves an assumption that knowl-

edge and wisdom reside in us which was denied to our predecessors." He called attention to the fact that, in the present term, the Court had overruled three cases, and he had no assurance, he said, that "the opinion announced today may not shortly be repudiated and overruled by Justices who deem they have new light on the subject."

This dissenting opinion by Mr. Justice Roberts reflects a philosophy that typified the Supreme Court and other American courts until recently. It is still the philosophy most generally accepted by jurists, but today it seems to be on the defensive.

Rule by precedent may have some legitimate place in cases involving property rights, for the general assumption is that a government should offer assurance of stability in property relations; though, even with respect to such cases, the question may well be asked how property rights can depend on wrong law. But the argument has been made that, as respects property rights, wrong law, if fixed, is better than no law at all or a constantly changing law.

But as to fundamental rights stemming from the Bll of Rights, the Supreme Court has not in past years hesitated to upset bad precedents; for the assumption has been that important rights of citizens canot be abrogated by the mistaken notions of a court, and that it is the duty of citizens, and of judges as citizens, to bring the law back to its constitutional foundations. There can be no vested right in a bad constitutional law which deprives persons of their fundamental rights as human beings and citizens of a democracy.

Had Mr. Justice Roberts said that he had reconsidered very carefully the nine-year-old precedent and that he is now of the same opinion as that expressed by him in 1935, one could not argue that he had not fulfilled his duty as a Justice of the highest court; but to take the position that he took in his dissenting opinion in the Texas primary case was to fail in his duty, his duty to give to a case as it is presented to him his *present* best thought.

"We stand upon the shoulders of our fathers and see farther," said John Bright. No Justice of the Supreme Court should permit himself to decide a case involving fundamental democratic issues on the basis of a claim that his predecessors had nine years before made up their minds that Negroes may be deprived of their right to vote in primary elections. Far better is new justice than old injustice, even if the latter come wrapped in the robes of ancient precedents.

## REALITIES AND VALUES

In "A Platform for American Jewry," appearing in a recent number of the *Congress Weekly,* Rabbi S. Felix Mendelsohn attempts to formulate a seven-point program designed to unite American Jews. The points he lists are: 1) we Jews want to remain a distinct people within the framework of our American citizenship; 2) we Jews want to remain a distinct people in order to preserve a great religious philosophy—Judaism; 3) this religion which we are trying to preserve is changeable and it must adapt itself to the needs of the times; 4) to be effective and meaningful Judaism must continue to have disciplines; 5) the most effective agency for preserving Judaism is the synagogue; 6) the most significant single activity of the united Jewish community is Jewish education; 7) the upbuilding of Palestine is the strongest link between us and the Jewries of the world. With 1), 3), 4), 6) and 7) The Reconstructionist heartily agrees. Item 2 implies that Jews exist as a people "in order . . ."; item 5 does not go far enough in describing the essential agencies of Jewish life. But on

the whole, Rabbi Mendelsohn is on the right track. We invite him and those who agree with him to cooperate with the Reconstructionist movement.

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THE ANDOVER-NEWTON THEological School (Protestant) has appointed Dr. Joshua Loth Liebman of Temple Israel, Boston (and contributing editor of this magazine), as Visiting Professor of Jewish Philosophy and Literature. This is a well-deserved tribute to a young man of real gifts, gifts of mind and heart. It is equally an opportunity to present to the future ministers of Protestant churches a view of Judaism which shall immunize them against the virus of bigotry, ignorance and suspicion. This is not the first time that a Christian school of higher learning has added a rabbi to its staff; another of our contributing editors, Dr. Judah Goldin, is a member of the Graduate Faculty of Religion at Duke University. These men and others should be able to create an anti-defamation league of their own, to fight not only the defamation of Jews, but of Judaism.

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THIS IS THE TIME OF YEAR when young people, from fifteen to seventeen, are looking for a summer occupation which shall combine the best features of outdoor life, patriotic service and vacation. Last summer the "work-farms" offered this combination, and they were a huge success. Many Jewish young people went to such camps, producing the much needed food, living away from town, and at the same time enjoying themselves immensely. The only *Jewish* work-farm on an organized basis, so far as we know, was then the *Hechalutz* in Cream Ridge, N. J. There, in the company of the *hevrah* who are preparing for *aliyah* to Palestine, about fifteen young boys and girls derived all the benefits of the work-farm—plus the inspiration of the Jewish atmosphere and spirit. This summer the *Hechalutz* plans two camps: one at Cream Ridge, and one at Hightstown, N. J. They deserve the financial support of all who believe that Jewish young people should work this summer — and not necessarily under Christian auspices. Young people should investigate the possbilities of this kind of work-camp for themselves.

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*The Saturday Review of Literature* selects annually the best book on racial relations for the Ainsfield Award of $1,500. The selection for 1943 was Maurice Samuel's "The World of Sholom Aleichem." The choice was a judicious one; we congratulate the judges as well as the winner of the award. The interesting thing about this choice is that "The World of Sholom Aleichem" is not in any sense of the word a treatise on race relations. It is a warmhearted, imaginative appreciation of the folk-culture of the East-European Jew. But the author's sympathetic insight into that life and the artistic skill of his portrayal of it are more effective in overcoming preudice against the inhabitants of Sholom Aleichem's world and their descendants in America than the keenest analysis of the problem of Jewish-Gentile relations could ever be.

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THE B'NAI B'RITH, THROUGH its National Hillel Commission has created an Interfaith Fellowship at the University of Maryland in memory of Edward L. Israel. He was ever one who promoted good interfaith relations in a spirit that maintained Jewish honor and was untainted by the cringing apologetics which so often characterizes the attitude of minority groups when they court the good will of the majority. It may be of interest in this connection to quote from an article of his entitled "A Critique of 'Reformism' " which appeared in

*The Reconstructionist,* Volume 2, Number 17-18: "The 'goodwill' section of the Pittsburgh Platform is thoroughly in accord with the present Reformist attitude with possibly one exception. There is a definite insistence today on a respect for differences as well as similarities. That principle, which in a philosophy of democracy is known as 'cultural pluralism,' becomes a fundamental factor in religious understanding. The right to be different in belief and ceremony is held to be just as sacred as the bonds of unity." We hope the holder of the Fellowship will always act in the spirit of Edward L. Israel.

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BESIDE THE IMPORTANT DECISION by the Supreme Court in respect to the participation of Negroes in primary elections, another important decision which will affect the emancipation of the southern Negro must be credited to the present Supreme Court. It upset a Florida law making it a crime to obtain money by a fraudulent promise to perform labor. A certain Negro, Emanuel Pollock, pleaded guilty to a charge of obtaining $5.00 by a promise to work which he failed to carry out. He was fined $20.00 for each dollar of the five, and in default of payment was sentenced to serve in jail at the rate of less than nine cents a day until the debt was discharged. The court held the law a violation of the Thirteenth Amendment and the anti-peonage act. Though it admitted the right of the state to penalize fraud, it declared that the state "may not make failure to labor in discharge of a debt any part of a crime. It may not directly or indirectly command involuntary servitude, even if it was voluntarily contracted for."

# Henrietta Szold: A Study in Modesty

By GRACE GOLDIN

HENRIETTA SZOLD is a woman of virtues. Those connected with the Hadassah organization who have never met its founder come eventually to think her either such a paragon of righteousness that no one could live with her, or a human being very much, too much belegended. It does wonders for one's acquaintance with Henrietta Szold as a person to contemplate her limitations, as they have clearly, succinctly, and repeatedly been set down in the letters she wrote her friends through the past half century. These letters are a fascinating commentary on Henrietta Szold's accomplishments. Again and again they list, they insist on her shortcomings. But when one wants to know why a woman, even a great woman, has done what she has done, the answer lies not only in her abilities, but in blind spots that keep those abilities down to a workable size. One learns from her self-appraisal why she founded Hadassah; one learns as well why she did not eventually become a writer, Jewish scholar, American social worker, pedagogue, librarian, botanist or historian—to mention only major possibilities.

## Home Training and Early Activities

In any field she would have been worth watching. It is well for us, and good for the health of her own soul, that she remained with Judaism—thanks to parents possessing the greatest possible Jewish intelligence. It would be as difficult for the reader as for Henrietta Szold herself to imagine her without, and not indebted to, her parents. In the odor of

orthodoxy she grew up: a pleasing odor, not unlike the smell of a well-used *esrog*.

Her father was a rabbi who had been called from Central Europe to lead a Baltimore congregation. He was a man who took Judaism literally—when the family moved from one house to the next his first act, before he could feel at home, was to plant him a vine and fig tree in the back yard. There were eight children, all girls. The parents never allowed themselves one syllable of regret at not having had a boy. Rabbi Szold taught his girl-children to perform a man's *mitzvot* whenever possible, and at his death it was his girls who said the *kaddish* for him.

Her father marked out Henrietta, the eldest, for a life of Jewish scholarship. So thorough was the preparation that even today she is one of our most learned women. She always felt that she had disappointed her father when scholarship did not thoroughly absorb her and she turned to the nonsense of administration. There are those who might not count her life work among her limitations, but Miss Szold herself often suspects that her father would not wholly have approved of the *side issues* to which she has given time and the main portion of her strength. To this day, however, with stubbornness which is a glory of orthodox Jews amongst the peoples, she observes the Sabbath and keeps kosher: "Anyway," she wrote of her meeting with the anti-Semitic governor of Jerusalem, "anyway, I forced him to have a kosher lunch for me!" She has not, however, allowed her observance to become petrified; for when the orthodox elements of Jerusalem appealed to her to stop Saturday baseball by going to the English authorities, "I let them know," she blazed, "my definition of traitor and treason!"

Her earliest activities transformed great powers of indignation into concrete social reforms—the same thing she has been doing ever since. Through her twenties she had a full-time job teaching at a ladies' seminary, while on the side she ran a night school for newly arrived Jewish refugees from the Russian persecutions. At the Russian school she served as principal, janitor, teacher, social director, real estate agent and purveyor of text books—her first call to keep going constantly, week in, week out, eighteen or twenty hours a day; and for fifty years she hardly slackened her pace.

### Miss Szold Discovers Zionism

Working with the Russians turned her to Zionism, or rather matured her father's sympathies in her. "I was prepared for Zionism," she wrote later, "because my father's attitude was that Judaism is a way of life." The only way of life, indeed the only answer for those refugees, was Zionism. "When Zionism converted me to itself," she once explained, "I frankly confess I did not go through the whole list of objections, possible and actual, that anti-Zionists raised against it, and refute them to myself. I became converted to Zionism the very moment I realized that it supplied my bruised, torn and bloody nation, my distracted nation, with an ideal—an ideal that is balm to the self-inflicted wounds and to the wounds inflicted by others—an ideal that can be embraced by all, no matter what their attitude may be to other Jewish questions."

And a salvation not for refugees alone. We Americans, snug and comfortable, need the ideal of Zionism most of all. "We here in New York," she wrote home from a trip to Texas, "haven't a conception of Jewish laxity—the distance between the Jew and Judaism. It is not a question of Reform and Orthodoxy—it is Judaism and non-Judaism. Zionism is the only anchor in sight. Here is the problem in its nakedness. How is it to be

solved? I say through Zionism. What other solution is offered?"

The discovery of Zionism elevates Henrietta Szold's transparent prose to excitement and eloquence. But after a dozen heated passages she settled down to a long siege of dullness. Her unflagging sense of duty, her method of working through numberless details, led her to volunteer for projects that were deadly dull, dull not only from lack of excitement, but actively, intrinsically dull. It is hard to believe that a woman who, at seventy-five, rode a flivver across rioting P a l e s t i n e, spent the strongest—in other folk the best—decades of her life acting as animated typewriter, walking adding machine, automatic calculator, vacuum cleaner of old records and proofreader of endless small type in several languages. She was executive secretary of the Jewish Publication Society. That means she read their galleys, translated several large books, added indices to others, and as a crowning glory edited singlehanded the American Jewish Year Book, an atlas of world events in Jewry.

As reward for her services she was elected to still further honor, and became executive secretary of the American Zionist organization. Henrietta Szold had learned by then what honor entails; she was in plain words appointed work-horse of Zionism. "Not that those who urged me to become secretary knew that it was a snare. They said and they thought and believed, I am sure, that it would require only two afternoons of the week from me. Instead of which, I have been laboring night and day—and, alas! laboring in vain. The affairs of the Federation were in a hopeless muddle when I took hold of them; I can say that the muddle has been cleared, but the hopelessness remains. So, you see, there is endless work and no gratification. I cannot flatter myself that I am doing Zionist work; cleaning up other people's Augean stables is too far removed from Jewish ideal hopes to be a solace. And the personal result for me is that I am not living—I have committed suicide—I am merely counting the days until the next convention shall release me."

Miss Szold was well on her way to becoming one of those hard working, saintly women, one of those intellectual charladies, of whom we say (at a banquet celebrating their fiftieth year of service in the same organization), "We are deeply indebted to her for her unfailing labor, her unwearied service and her self-forgetful sacrifice—" while in all truth we are bored by her. Henrietta Szold began to bore but could not save herself. Duty roped her, threw her, dragged her on, and it took a thorough physical breakdown to set her free. Fortunately for her future, the body housing all that sense of duty was a mortal body and could go no further. She got her rest; she even got to do some reading; and as a gesture of gratitude from the J.P.S., when she went to Europe on a recuperative tour, her ticket was extended to Palestine.

### The Genesis of Hadassah

That first visit was a sight-seeing affair. She was forty-nine, and went with her mother; she was a Zionist, true, but she did not suspect that her life-work lay twenty and thirty years ahead of her on this same Palestinian earth. She was already looking backward. "How much I shall have to tell you when I return," she wrote, "of the misery, of the beauty, the interest, the problems of the Holy City. If I were twenty years younger, I would feel that my field is here. . . ." Zionism impressed her more strongly than ever, but rather as a theory than as work for her spent life: "The result is that I am still a Zionist," said she, "that I think Zionism a more difficult aim to realize than I ever did before, and finally that

I am more than ever convinced that if not Zionism, then nothing—then extinction for the Jew."

On this trip, her mother made the suggestion which was to result in Hadassah. The two of them saw in Palestine ragged little Arab urchins with clouds of flies around their eyes, and other little Jewish urchins whose eyes were free—simply because they were given an eye-wash in school. There, commented Mrs. Szold, is a real piece of work for your ladies' circle to undertake—when a little medicine makes so great a difference!

Henrietta Szold remembered that remark when she returned to the States, and did indeed give her ladies, who were all too eager, an introduction to the new work. With infinite pains they scraped together funds for sending two nurses to Palestine. But then the circle would not go out of existence; it spread, and the women clamored for more work to do. It was hard to invent projects fast enough for their ambitious need. After the first World War the two nurses grew to a Medical Unit, of which Henrietta Szold was made the Organizing Director in America; the Unit became an Organ, Hadassah Medical Organ, which she came to direct from Palestine; the Organ gave birth to a Nurses' Training School, renamed on her 75th birthday the Henrietta Szold School of Nursing. Our theoretical Zionist, who still felt herself twenty years too old for Palestine—another source for her diffidence — became the Zionist Organization member in charge of health and education. This was fast and far going for a woman of whom the Jewish Encyclopedia, published in 1904, wrote definitively, as though this were the sum of a life's accomplishment, that she edited certain books, put out the American Jewish Year Book, contributed to various periodicals, and for several years attended classes at the Jewish Theological Seminary of America.

### Miss Szold Becomes a Palestinian

Henrietta Szold, then, found herself living in Palestine. Though she was well past fifty, for the first time the parts of her nature—and she is a woman of parts —were beginning to be fused into one harmonious whole, by a process which generally takes place in human beings, if at all, before the age of thirty. And this may be another of her reasons for self-deprecation—if one feels at sixty but the beginnings of wisdom, when and how can one speak with the authority of age? Looking back through her letters, we can sort out the component elements which went into the making of a career in Palestine. The first was her passion, her genius for detail. We have seen how she lavished concern upon the details of any job which it fell to her hand to do, little though the project satisfied her. Details were both her delight and torment. "Deep down in the bottom of my heart," runs her most famous utterance, "I have always held that I should have had children, many children. It is only in rearing children that minute service piled on minute service counts. In my life, details have confused the issue; they have not gone to make a harmonious and productive whole. In a mother's life, ability to lose one's identity in details is the great thing for the future of mankind." The details which led to a sense of frustration in works not near her heart became her medium for administration in Palestine; and though it was still a torment—so many little things always went wrong—when she stepped back and viewed the main effect, she saw that the dropped stitches, minutiae gone bad, did not matter as much as she had thought.

And Palestine electrified her. It brought her out of the catalogue room, it blew the dust of twenty-five years from her brain, it called her eyes to look upon its loveliness, which she found beautiful beyond the naked contour of earth, appealing

past what one would expect of desert added to wind, sky, and a glimpse of sea. One finds in her letters the most realistic descriptions of the smell and feel and seasons of the land: of moonlight on Mt. Scopus, at an anniversary picnic for her student nurses; of an Emek spring, seen on a trip to some colony to investigate the plumbing.

She watched the Palestinian *halutzim* "grappling with elementary, basic problems of reality" and they were like nothing she had known before: "The outstanding impression is the incessant striving of the people to create, create values particularly in the form of living. Their interest in life is painful in its intensity. . . . They live their principles while talking them." She felt a strong desire to join them. "Of course I can't break stones as they do, but I may be able to organize them so that their living conditions are improved." So she flung herself into amelioration, social work once more. In Palestine her natural compassion for human creatures again found expression. Self-expression invariably means to Henrietta Szold the work she finds to do for others; which is why she could not remain the scholar her father wanted her to be. "People come to me and I warm them up," she commented once in wonder. Personal magnetism, a quality for which the American Jewish Year Book felt no particular need, cast a halo over that solid virtue we found, only a little while back, so dull; while the Palestinian background, violent, exotic, transformed her practical accomplishments into a sort of legend.

### Greatness and Modesty

But whatever greatness Henrietta Szold acquired was thrust upon her. From the beginning, poor soul, she was overworked. She did her best to wriggle out of any important assignment, any work which eventually went to form her career, simply because she would not have the time to do it properly. And since she could not say no, she always got roped in anyhow. Consider how they eased her into the directorship of the Medical Organ. Its director, badgered to death, took his vacation; Henrietta Szold assumed his place over the summer and did the work well: "I see now," she wrote when it was over, "by some hocus-pocus of which I am guilty, though not consciously a sinner—some trick of manner, perhaps, rather than sterling quality—I kept the Unit quiet all summer."

So well did she do it that she found herself, like Kipling's kangaroo, "wonderfully popular and wonderfully run after." "Don't imagine," she wrote, "that New York is the only busy place in the world. I am finding it as impossible to keep up with things here as I did there. One owes letters here, one owes visits, one is besieged, one is beset, people believe that one is almighty—it is all as it was in New York." Through the fracas of details, she began to suspect that something big was happening to her, making her "different from all other animals" and certainly far different from what she started out to be. "I am on the great adventure of my life," wrote the woman who still maintained that "Palestine is for the young." "In a sense it is rejuvenating me, in another it is aging me. My sisters used to call me stick-in-the-mud because I was set in my ways, loath to change my habits. I was homekeeping like a cat. I think even they would concede my adaptability if they saw me adjust myself to new work and new conditions. Is it not enough that in these latter days of mine I should have had to undertake a piece of medical reconstruction work? How does that comport with proofreading, index-making, and editing —and of what? Jewish books. Sometimes when I am alone—it doesn't happen frequently—I laugh out loud. It seems

downright funny for me to be doing medical organization in Jerusalem."

Still she was not convinced, either of her own powers or of the excuse for their exercise; she saw no road clear to self through ubiquitous details. "The older one gets," she sighed, "the more complex life becomes to the vision. One is drawn to the cowardice of pretending to see it simple by keeping to the path with the signpost Duty. And then, alas! one is assailed by doubts whether one has read the word aright or followed the path to which it pointed." She was sixty years old, and her life since she came to Palestine seemed to her nothing but storm and stress, more appropriate to an adolescent than to an aging woman. "I had thought in the remote days of my youth, that one attained to serenity and wisdom with old age. What do I find in my old age? Vagueness, eternal wonder at the meaning of things, inadequacy for the daily tasks, anything but tranquility." Through it all she saw but one thing clearly, which she made her motto; "The only thing to do is to do." Gradually, in the years between sixty and eighty, as if by chance, a purpose arose; through millions of details a mission was shaped, not according to previous plan, but as though a worker in mosaic should place thousands of little colored stones before recognizing their patterns, or as though one, struggling through a long dark cave, should see in a distant opening the light at last.

Herein may lie the primal reason for that modesty of which we hear so much. Henrietta Szold was not, like Herzl, endowed with a breathtaking plan of which she was to be sole executor. She feels herself in no way an elected soul, even a creative one. The work she has done is desk work, "jobs which call for only a superior sort of clerical ability." She does not acknowledge herself capable of vision or call; scarcely does she give herself credit for being able to think. "The reason I can do what you can't," she writes, "—shut my eyes to the hellishness of the world we live in and push it aside from my conscienceness by allowing the details of my various tasks to absorb me to the exclusion of analytical thought—the reason I can do that is that I know I can't think to any purpose. I can't understand what is going on around me. I don't understand the stabilization of exchange, the good of purchasing gold, the value of raising the price level—nothing, nothing do I understand. I am befuddled by all I read. Strachey—I understand him sentence by sentence, but the whole of the argumentation means nothing. So I have resigned myself to be a hewer of wood and a drawer of water."

These are the accounts of extreme modesty—yet of honesty; they result in large part from the kind of work she does. What, after all, is administration? One works with details, no one of which looks impressive, and the plans one creates by drawing up the sum of those details are executed by others—to whom one feels much of the credit ought to go. And when, as in the case of Henrietta Szold, there is always more work than she can handle, more than anyone could handle—then it is only natural that her feeling of accomplishment, when she has one at all, should be a small, withdrawing pride, and her sense of frustration great and articulate. When, additionally, she sees that the people with whom she is to deal are in need or in pain, she cannot but feel humble before them. "I find it impossible not to yield to the insistence of circumstances. And circumstances here, chiefly in the form of suffering human beings, and planning and scheming human beings; and fine, bold, adventurous human beings—these circumstances are an army wielding *force majeure*. I at least cannot stand up against them. So long as I can keep my eyes open, I must

work for amelioration. It's my eyes, not my brain."

### Miss Szold's Crowning Achievement

Poor brain—to which its owner gives so little credit! Indeed, having worked for over seventy years, did it not deserve rest? Henrietta Szold began to feel that she had fulfilled even her duty; she let herself grow homesick for Maryland and dream of living out a quiet old age, quite unlike the one she had known so far, in the bosom of her family. But at that point Hitler brought her the greatest challenge. In the general expulsion of Jews from German territory, Henrietta Szold, through her Youth Aliyah, was enabled to rescue some fragments of the youth; a small job, in comparison with what must be done, but, viewed as one individual's achievement, a staggering piece of work. She organized a Jewish world movement for youth. "It is something," she admitted, "to be attached to such a movement when one is seventy-four, isn't it? But one pays for the honor. It demands every scintilla of time and strength and involves one in endless minute details of organization."

Without reward? No; this time Henrietta Szold allows herself a certain satisfaction. Too much remains to be done for her to turn complacent; this is not a world in which the woman of conscience or sensibility can be lightly satisfied. But even she was thrilled when she summed up the advantages and achievements of her youth program. "I keep on saying that this is the most worthwhile undertaking I have ever been connected with." Youth Aliyah gratified her as an outward accomplishment; while in response to the additional demands upon her, she felt an inward growth no less remarkable. "I find that, old as I am, in a certain sense I have not stopped growing. While I don't understand, while my intellect is an organ of narrow limitations, my inner world—perhaps it is my world of feeling, of instinct—expands." Henrietta Szold has reached her majority.

How shall we celebrate—not her birthdays—but her coming of age? Certainly the "public funerals" at which everyone joins to tell her how wonderful she is, seem to her more like mockery than tribute. "I actually wished myself a corpse with unhearing ears!" she wrote after the obsequies at her seventy-fifth birthday. "I have never been so heartily tired of anything than I have been made of myself." As a relief from obituaries, shall we accept Miss Szold at her own evaluation for a change?—one "who has never considered herself (and never will consider herself) a public character, and who knows her own shortcomings as a simple member of a community—whose eighty years have served primarily to teach her that years alone are not important." Or must we fear taking her too literally? Here is one of the world's greatest women. Should not her position, despite her devastating honesty, create an awe and fear in other men? She has defined for us her limitations: doubt, fear, uncertainty; and her virtues need no definition. But where shall we find greatness, where in these does greatness live? She is a scholar, a worker, with the ideal of Zionism; she is a good Jew; she possesses a deal of charm, wit, and human sympathy; and she is a magnificent administrator.

For us her contemporaries, however, it seems that her triumph lies beyond this—in the blending of all elements to make a human being. After eighty years of growth she has accomplished herself as a person. She has interpreted age to us. We say this quite aside from the good she does; we leave the measure of her achievements to another century. For while she stands, as now, one woman in a Grand Canyon of work which must be done, the perspective dwarfs her.

# The War's Brutality and Our Moral Sensitivity

By IRA EISENSTEIN

WHAT is the relation of all the bloodshed and destruction which we are inflicting upon our enemies to the state of our spiritual health? Never before in the history of man have so many people undergone so much suffering. The instruments of war have been so perfected, and the loss of life is so vast that we are in danger, unless we are vigilant, of finding ourselves gradually dropping to the level of those we seek to, and must, destroy.

## Our Moral Dilemma

We have always known that war is a dreadful thing. The first World War is not so far behind us that most adults in our land should not still tremble at the thought of all its horror. And those who read and know history appreciate what anguish wars have caused, both in their duration and in their aftermath. But in our wildest imaginings we could never have envisaged the wholesale slaughter which this global holocaust has wrought. The bombings of cities is the last word in man's inhumanity to man. These raids are described to us in verbal pictures; they are filmed for us from the heights by the bomber-crews themselves; and from the veiled and ambiguous reports that emerge from the shattered cities, we infer the frightful toll which the blockbusters take in human lives and property.

This does not mean to imply that these raids, or other blasting attacks upon our enemies, should be in the least mitigated. This is a war to the finish. We are confronted with ruthless and implacable foes. They are desperate and unscrupulous. For them, human life is cheap, and they will stop at nothing to effect our enslavement or extermination. As Jews, we cannot drive from our minds the indescribable butchery which the Nazis have practiced upon our own people: the mass machine-gunning, the lime pits, the cattle trains packed with human freight, victims of gassing and poison. We cannot, for an instant, be unmindful of the invasion of homes at night, the deportations to foreign lands, the separation of families, the exile of communities, the confiscation of property, the harangues and the propaganda which seek to make us Jews, in the eyes of our fellowmen, something less than human. We cannot cease to think of Hitler's avowed purpose to wipe the Jews off the face of the earth. Under these circumstances, it is hardly likely that we should desire to treat the enemy with kindness and consideration.

But the question persists: What is all this doing to us of the United Nations, this all-out drive to win the war? Is it, without our knowledge, making us over in the image of those we are fighting? Is it destroying our moral sensitivity? Is it leading us to hold life cheap? Is it making us callous to suffering and death?

## Reconditioning the Enemy After the War

That this is no academic question can be realized, for example, from some of the proposals offered for the treatment of the Germans and Japanese after the war. How often have we heard people say that the only way to prevent a recurrence of the world wide tragedy of war is to do away with all Germans and Japanese? There has begun to develop among the United Nations a kind of mythology regarding the Germans, similar to the kind they have evolved regarding non-Aryans. It is said that Germans are inherently evil, given to violence and conquest, by nature war-like and cruel. It is said that so long as there are Germans in the world there will be tyranny and oppression, that inherently they love slavery, that

they do not have the will to freedom, nor the instinct for democracy.

The creation of these myths is a sure index to the deterioration of our moral stature. It implies, in the first place, that wars come about through the pugnacious impulses of certain individuals or groups —a primitive and utterly unhistorical view of social history. It ignores the concomitant causes of previous wars—economic interests, nationalism and education. It ignores the complicity of nations other than the immediate aggressors in the creation of those conditions under which wars are inevitable. It implies a clean bill of moral health for all those other nations which are the victims of aggression.

In the second place, the evolution of these myths implies a retrogression to a stage in human development akin to that which prevailed before men were aware of the truth: "Man was made in the image of God." The far reaching implications of that doctrine, at the heart of all ethical religion, render these myths completely untenable. An ethical religionist cannot tolerate the doctrine that any man is basically, inherently and irrevocably evil. Certainly no group or race of men can be so regarded. True, our enemy is brutal, cruel, heartless. True, he despises the virtues we extol: mercy, love and justice. True, he sets up new idols to worship, the state, the *fuehrer,* the party, and demands uncompromising loyalty and self-sacrifice to these Molochs. But we should be grievously guilty of a parallel idolatry if we should ascribe his sins to his nature, and thereby condemn him—as a nation—to death and oblivion.

Without in the least minimizing the full extent of his guilt, we must attempt to understand the enemy, to analyze what elements in his civilization, in his culture, in his religion, in his political and economic history, have contributed to making him what he is. To retain our moral integrity, we must approach the conquered enemy as a physician approaches his patient, prepared to study, to diagnose and to cure. It may be necessary to prescribe a new political and economic diet, a new way of life, a new education, and a new set of relationships to other men and nations. But if we lose our faith in the possibility of "saving" the patient, we have lost our faith in the moral power that governs the world, and we shall be ourselves debased and corrupted.

### Reconditioning Ourselves After the War

From another point of view, too, the question is not an academic one. Thousands of our young men are today exposed to the brutalizing process of war —taught to kill, to maim, to destroy. They are instructed in the skills of disemboweling, shattering, annihilating. Young men who followed peaceful pursuits in civilian life have been given guns and bayonets, grenades and flamethrowers, have been taught to spot a target and to bomb it, without flinching.

In the last war, the same thing happened, and it left in its wake a wave of lawlessness, of crime. Soldiers returning to a peaceful community had become so inured to death and violence that the handling of a gun became second-nature to them, and killing a man, a simple act. To be sure, large numbers did not react this way; but enough did to make the period of the twenties a period long to be remembered as one of cast-off restraint, of moral degeneration. The uncertainties of the war contributed their share; men who did not know what the morrow would bring had their fling in the present, and all considerations of morality were thrown to the winds.

Now again we are engaged in a war, and the same type of conditioning is at work. Shall we be able to effect the transfer to cooperative living, to constructive effort, in the same short time, and

with the same amazing efficiency, with which we converted our manpower and our industry to war purposes? In the brief span of three months, students, businessmen and mechanics are transformed into skillful and highly trained fighters. They are taught obedience, discipline and the art of destruction. Will they relearn the art of building with equal facility? Will they return to the psychology of peace and long-range living?

This is indeed a mighty challenge to the moral forces of our society. The reconstruction period after the war will not be confined to the rebuilding of homes and factories, to the reclamation of scorched earth, or even to the economic rehabilitation of uprooted millions. Reconstruction after the war will require as well the moral rehabilitation of the victors— of our own men, and our own society, for indeed, *we* shall be the victors. This will not be an easy task. It will require the mobilization of all our moral and religious forces, it will require the cooperation of all governmental and private resources. It will tax the educational facilities of our nation.

### Now Is the Time

We should be making a serious mistake if we were to wait until after the war has ended to begin to undertake this job. The work must be started now—and along two major fronts: among the fighting men themselves, and among those who are serving behind the lines, in civilian life. Among the fighting men the primary task is to convey clearly, and on a plane of high idealism, what they are fighting for. Unless they are strong in their convictions and fully aware of their purposes, they are bound to lapse into a state of fighting simply for the sake of fighting; the struggle can become an end in itself. Fortunately, we already see evidence on the part of our leaders of a purpose to organize courses and discussions in the armed forces on the fundamental issues of the war. But here again, the crucial matter is not that education is conducted, but what the men are taught. If the ultimate objective is to make them fiercer fighters, they will be subjected to harrowing tales about the viciousness of the enemy. If the objective is to strengthen their moral fibre under the deteriorating conditions of war, they will be given religious and moral training, they will be taught the ethical basis of democracy, the interdependence of men, the equality of all races and creeds in the eyes of God, the doctrine of man's ethical potentialities, the causes of national despair, the psychology of hate and the methods of neutralizing it. They will be familiarized with the lofty teachings of statesmen and spiritual teachers of all ages, and of all nations.

Here at home, an equivalent educational campaign must be undertaken. Our civilian populations must be helped to develop the world-wide view of political and economic affairs. They must be candidly and honestly presented with a true history of the events leading up to the war. They must be taught those verities which crisis cannot change. It is not an easy task, because all this must be done simultaneously with the cultivation of the fighting spirit. To paraphrase an ancient text, we must stave off with the right hand, and bring nigh with the left. A paradox? Yes, but an indispensable paradox.

Let none say that this is not the time, that we must wait until the war is over before we can concern ourselves abou such matters. Once we failed to prepare in peace for time of war, and we found ourselves with the disaster of Pearl Harbor. Let us not make a similar mistake again; let us prepare in time of war for the era of peace, to keep our moral sensitivities sharp in the very moment when war's brutality is at its worst.

# A Jewish Message to the World *

By HUGO S. BERGMANN

WHEN I was recently invited to write on the present spiritual and political situation of the Jewish people, I confess that I found myself deeply embarassed. I asked myself: Is it possible to speak aptly and and definitely on this subject at the present time? The future of the world after the war is still obscure. Though all of us believe in the triumph of the forces of democracy, and though in this respect the outlines of the postwar world can already be discerned on the horizon, from the Jewish point of view all is still shrouded in mystery—the future of Palestine, the future of the Jewish refugees in every country, the strength or weakness of anti-Semitism in the world at large, the rights, possessions, property and status of the Jews in Europe and of the European Diaspora as such. We have no inkling of the form, numbers, moral and material status of the survivors, or the measure of the physical and spiritual energies of post-war European Jewry. Hence to attempt at this moment to speak on the situation of the Jewish people is like trying to solve an algebraic equation in which all the factors are unknown.

Such being the case, we have no choice but to anticipate, and to prepare for, alternative contingencies. Just as, in time of peace, a general staff prepares several plans to meet the varied contingencies of war, so should we Jews consider several possibilities in the post-war world, and ask ourselves concerning each: What would be the Jewish function, destiny, or place in such-and-such a world?

One possibility is that anti-Semitism may become widespread in all countries, that there will be vast migrations of whole sections of the Jewish people. Assuming such circumstances, it is a simple matter to define the function of the Jewish people, Palestine, and the Yishuv after the war. Our writers are fond of emphasizing every fact that tends to show that we stand alone, that anti-Semitism is an incurable human malady, that even in a democratic and socialistic world there is no room for the Jews. This sort of thinking has characterized Zionist propaganda from the first; and to the degree that its forecasts came true in the interval between the two world wars, we ourselves sank deeper and deeper into pessimism. The signs that indicate a contrary trend, especially during the present war, that the best men and women stand with us—as witness the courage shown by Dutchmen, Belgians, Frenchmen, Czechs, Poles, and even a few Germans in defending Jews—are ignored, are never featured in our press. And so there has developed among us a sense of isolation which is dangerous, even though it is easy, against such a background, to define the future function of the National Home.

As I have already said, it is the duty of our spiritual "general staff" to consider varied alternatives. Let us now try to imagine a second possibility, and ask ourselves what will be the situation of the Jews should the democratic values achieve a real and complete victory. In that event, anti-Semitism, which has accompanied the Nazi-Fascist world like a shadow, will vanish from the stage together with that world. With the dawn of a free world liberal ideals will be revived. The year 1948 will see the rebirth of the great humanitarian ideals of the year 1848. The sacrificial deaths of mil-

*We are happy to publish this article which appeared originally in the periodical *Hege* in Tel Aviv, Palestine, and has been sent to us by the author.

lions of young men will purge mankind (not, indeed, in a day, but in a relatively short period) of the virus infused into its veins by the propaganda and the successes of Nazism. Supposing all this were to happen, what would be the status of the Jews and the future of Palestine?

I do not assert that such a world will really come into being. But since everything in the present is mysterious and obscure, it looms at least as a possibility. Let us then play an intellectual game (the kind physicists are so fond of) to try to find the answer to the question asked above. A liberal world will have plenty of room for Jews in Europe, especially after so many millions have lost their lives. A period of feverish reconstruction will set in with a great need for engineers, physicians, scientists, industrialists, and so on; and in that world the fact of a man's Jewish birth will not handicap him. In the early post-war years Palestine will, of course, absorb large numbers of immigrants, but most of them will be veteran Zionists and the elderly parents and relatives of residents. The young people who emerge whole and unscathed from the European hell will find a wide field of action. Palestine will also witness the exit of many who did not or could not strike root here.

In a liberal world we shall still carry on our propaganda, shall still seek to win souls for Judaism and Zionism. What spiritual instruments shall we then require in order to succeed? Zionist propaganda has easy going in an evil world which spews out the Jews; but our problem will then be how to win adherents in a good world, a democratic world. The Zionist slogans which have been so effective for two or three generations will then lose their cogency. But the cause of Judaism and of the Return to Zion will not and can not lose its historic significance—I would even say its religious and cosmic significance. The method, however, of disseminating the Zionist idea will have to be different; its appeal will then be motivated not by present suffering, but by the historical and eternal aims of Judaism and Zionism.

I have spoken of the vision of such a world as an intellectual, an imaginative game. But perhaps it is not altogether that. The fact is that, even today, we are already in duty bound to present Judaism and Zionism in America, South Africa and the other Western democracies, in such a form as to win the assent of Jewish youth and to face the competition of other political, philosophic, religious, and social ideas. In a world where the nationalist idea has been reduced to at least a secondary position, nationalist Judaism will not make an effective appeal unless it is bound up with broad humanitarian issues. And Orthodox Judaism, which stresses observance of the commandments, will fail to attract without a strong infusion of history and philosophy.

Here, it seems to me, lies the pith of the matter. Has our present day Judaism the power to give to humanity creative, directive ideas that will illuminate its path? Can the religion of Israel this day step up on the stage and gain a hearing from the world, so that it will be listened to as attentively as the spokesmen of Christianity are listened to when they declare that their religion affords the foundations for the building of a better world? A few days ago I listened to a German Catholic broadcasting from the Vatican. How confidently this man proclaimed faith in a Divine leader, which was to supersede faith in a human leader, as the basis for the shaping of the post-war world! Can we too address humanity in such confident terms? I reply with a bold affirmative. The principles of the Jewish religion—faith in God, faith in man because he is made in the image of

God, invincible hope for the complete salvation of mankind, the vision of our work in Palestine as a stage on the road to a messianic age—all these things men will be ready to listen to. The virus of nihilism festers in the blood of humanity; lack of faith, scepticism, cynicism have become a great power in the world. The end justifies—so we are told or shown on all sides—every kind of means: you may lie, cheat, rob, seize, even commit murder if it serves your purpose. The defeat of Nazism on the field of battle, which we hope soon to witness, will not itself bring about the defeat of the forces of Satan. The war of the spirit will go on; and humanity thirsting for truth and having seen the defeat of falsehood, humanity thirsting for God and having seen the downfall of the idols—such a humanity will be ready to listen to our message, the message of Judaism in its Torah combined with the message of the *yishuv* in its reality and its life.

When the news of the Russian revolution and of the granting of equal rights to the Russian Jews reached Palestine during the first World War, the late Mordecai ben Hillel ha-Cohen wrote in his diary: "Now there is no hope that the Jews of a free and liberated Russia will come to Palestine, and we shall have to be content if their young men come here for a year's national service and then return to their own country." Shall we, today, be so pessimistic as to believe that the appeal of Zionism depends upon the friendship or otherwise of the outside world, and the dawn of freedom endangers that appeal? I have tried above to give the answer. Zionism, which has struck root in the humanitarian mission of the Jewish people, has no cause to fear when good winds blow.

# Book Notes

*PALESTINE, LAND OF PROMISE, by Walter Clay Lowdermilk, New York: Harper & Brothers.* 1944. 229 pp. $2.50.

ONE would be quite safe in asserting that no colonizing movement has ever produced so rich a contemporaneous literature as Zionism. In fact, Zionist colonization may be said to have grown out of literature—out of the attachment to Zion nourished through the centuries by the traditional literature of the Jewish people; out of the modern calls to action of Hess, Smolenskin, Pinsker, Herzl. But in all the varied, multilingual record of Zionist aspiration and Zionist achievement there is no parallel to Dr. Walter Clay Lowdermilk's "Palestine, Land of Promise." Here is an outsider and a scientist penetrating into the very heart of the Zionist effort; seeing its universal human values in a perspective unattainable by those closer and more intimately related to the effort; going from matter-of-fact concern with soil to passionate sympathy for the Jewish people in their anguish and in their thwarted desire fully to revive the ancient soil.

Out of this unique combination of scientific and moral sensitiveness has grown Dr. Lowdermilk's far-reaching plan for a Jordan Valley Authority—a great overall reclamation project based on the pattern set by the TVA for coordinating agriculture, power and industry for the

benefit of the people of the area served. The question of the absorptive capacity of Palestine may be categorically stated to have been solved once and for all by this American land conservationist's plan for utilizing the remarkable geological structure of the Jordan Valley depression and its closeness to the Mediterranean as the basis for a great power and irrigation project. Dr. Lowdermilk points out that most of the large-scale reclamation projects of recent years in this and other countries have been both more difficult and more expensive than his plan to divert the sweet water of the Jordan for irrigation purposes and, in its place, to introduce into the riverbed sea water from the Mediterranean. The sea water would keep the Dead Sea at its present level: it would be conducted through a seven mile canal from Haifa to Mount Carmel and a twenty mile tunnel from that point through the Plain of Esdraelon to the edge of the chasm of the Jordan Valley. The sea water dropping into the 1200 foot rift would make possible the development of more hydroelectric power than released by the Norris Dam; Palestine's two main needs—for water and power—would thus be met, and infinite horizons accordingly opened to its industry and agriculture.

Dr. Lowdermilk's plan includes proposals for the control of soil erosion, reforestration; scientific grazing, undertaken in such a way as to solve the age-old antagonism between the shepherd and the farmer, which the author sees as one of the chief difficulties of the East. The Jordan Valley Authority (JVA) would, moreover, provide the key to the solution of the problem of the Negeb, the arid southern half of Palestine. Dams would be constructed to hold the winter flood waters of the Yarkon and other northern rivers and these waters would then be conducted to the Negeb by canals and conduits, much as Southern California is irrigated. The technical details of the JVA have been declared altogether feasible by eminent American engineers, and it is Dr. Lowdermilk's confident and carefully checked conclusion that "full utilization of the Jordan Valley depression and adjoining drainage areas for reclamation and power will in time provide farms, industry and security for at least four million Jewish refugees from Europe," over and above the present population of Palestine and its natural increase.

It is characteristic that Dr. Lowdermilk sees the JVA as mankind's opportunity "to wipe out one of the darkest blots on our civilization—the persecution of the people who have given us the foundation of our religious conception and the basis of the democracy for which we fight today unto death." His entire book, his approach to his work in the United States, Palestine, Free China, are all rooted in a democratic faith profoundly religious in its origins. Sent in 1938 by the United States Department of Agriculture to study land use in the Mediterranean and Near Eastern countries, he came to Palestine with his mind full of the Bible. Moses had described the country as "a good land, a land of water brooks and fountains . . . a land in which thou shalt eat bread without scarceness." Those sentences out of Deuteronomy may, in a sense, be considered the ultimate origin of the revolutionary engineering scheme of the JVA, for the memory of those sentences, contrasted with the devastation of most of Palestine today, helped to lead Dr. Lowdermilk's mind to consideration of ways of restoring the land's ancient fertility.

For Dr. Lowdermilk Zionism began not forty or sixty but four thousand years ago "in Ur of the Chaldees, when Abraham, prompted by divine inspiration, left the plains of Mesopotamia to establish a new people on the Land of Canaan." The

urge back to Palestine throughout Jewish history seems to Dr. Lowdermilk one of the most remarkable records of a people's struggle for national survival and self-expression, but its full and tragic significance at this time was impressed upon him when, during his trip, he saw in the harbor of Beirut a wretched refugee ship packed with over six hundred "illegal" refugees from Czechoslovakia. The starvation, the rats, the disease, the ghastly conditions endured by a typical group of once highly placed Central European Jewish intelligentsia were worse, he writes, than the slave ships of a century ago, "for slaves had a sale value." For those Czechoslovakian exiles and the hundreds of thousands like them, the United Nations, he feels, are morally obligated to find a home. "Palestine with its unique possibilities of reclamation can solve this age-old problem of persecution and homelessness."

Dr. Lowdermilk has translated his religious faith into the modern terms of soil conservation, and his description of his creed forms one of the most moving and profound chapters in the book. As he sees it, the entire upheaval of our times is essentially mankind's effort to readjust itself to the land and to gain access to its products for the common man. Society must be born again out of an economy of exploitation into an economy of conservation. For nations rise or fall upon their food supply, and it is through care of the land that a nation can achieve social justice for its people. Even seemingly overpopulated countries can furnish their people with enough food, provided their resources are fully husbanded by the application of conservation techniques.

Against this background of many years of concern with the problems of the adjustment of peoples to land resources, Jewish settlement work in Palestine was for Dr. Lowdermilk an extraordinarily heartening and inspiring phenomenon. In the midst of eroded soils and treeless hills "we found a thoroughgoing effort to restore the ancient fertility of the long-neglected soil, the most remarkable effort we have seen while studying land use in twenty-four countries. . . . Here in the hallowed land of Palestine we see emerging before our eyes, on a scale easily comprehended, the principles that must underlie an enduring social order and civilization. Here have been worked out practical methods for achieving satisfactory standards of living for all members of the community alike."

In Dr. Lowdermilk's eyes one of the most significant aspects of Jewish reclamation work in Palestine is the fact that it is already serving, and should in the future serve increasingly, as an example and a demonstration for the entire neglected and underdeveloped Near East. He has, as he tells us, traveled 18,000 miles by auto through the Arab lands and noted "the relative progress made by the Palestinian Arabs as compared with those in neighboring countries." Everywhere he found man-made devastation, and even where, as in Iraq, there are great irrigation possibilities, there are not enough farmers even to begin to make use of them. The Near East if rationally and scientifically developed, can, he concludes, support twenty to thirty million people on a decent standard where a few million now struggle for a bare existence. "If the forces of reclamation and progress Jewish settlers have introduced are permitted to continue, Palestine may well be the leaven that will transform the other lands of the Near East."

Dr. Lowdermilk's detailed description of the Arab economy in Palestine and Transjordan is not the least valuable contribution made by his book. In fact, his chapter on Arab-Jewish relations is one of the soundest and best-informed to have appeared anywhere on that subject. He is convinced that there is no basic eco-

nomic antagonism between Jews and Arabs, and that the prospects for Arab-Jewish understanding are definitely hopeful if only the general climate of post-war international relations makes the just settlement of national conflicts possible everywhere. "The Arab-Jewish situation is no exception to this rule."

In addition to its broad philosophical interest and its specific importance as the exponent of the JVA plan, "Palestine, Land of Promise" is a storehouse of facts on Palestine. Always in clear and interesting fashion it brings together a wide variety of geological, geographical, archaeological, historic and economic material on Palestine, all of it bearing directly upon the central thesis of the book. There is much here which, for all its relevance and importance, is rarely treated in the general run of books on Zionism. Even the often-told story of Jewish colonization has a newness and freshness about it, for Dr. Lowdermilk's soil conservationist approach presents our pioneering effort in a novel setting. Zionism is shown by this book to have met the most exacting of all tests: it has created a new and sound civilization of potential significance to the entire groping world.

SULAMITH SCHWARTZ

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*THE SPRIRIT OF ENTERPRISE, by Edgar M. Queeny, Scribners, N. Y., 1943, 267 pp.*

THE forthcoming presidential campaign seems to have stimulated a holy war in behalf of "free enterprise." The battle cry, the economic orientation, the stock phrases, all betray the strategy of some general staff. Books and magazine articles are appearing with great frequency and some of them are being given wide distribution by organizations with high-sounding, patriotic names. One such work from the pen of the President of Brown University was reviewed recently in the RECONSTRUCTIONIST ("Challenge to Freedom," by Henry M. Wriston, reviewed by Leopold J. Sneider, Dec. 24). Before us now is a presentation of the case by one who is directly concerned with so-called economic realism. Mr. Queeny is Chairman of the Board of the Monsanto Chemical Company. Even though Dr. Wriston's book is markedly superior in rhetoric and composition, the avowedly class-conscious and frank anti-New Deal bias of the industrialist affords greater opportunity for an understanding of the problem.

Mr. Queeny opens his dissertation with a scene on a beach in the Solomon Islands being taken by United States Marines, where they come in contact with the native Bushmen. The author contrasts the lot of these divergent representatives of the human family and comes to the following conclusion: The average American is better off by far than the Bushman, the serf of the feudal system, the slave of any system. He acquired this good fortune through the freedom of opportunity enjoyed by American business over a long stretch of its history. America is indebted to its industrial system for many blessings culminating in the successful pursuit of the present war. Although the author portrays the profit motive as the most dependable social force, in the latter instance he concludes apologetically, "With very few exceptions, profit was a secondary consideration; management had a patriotic duty to perform."

But the way of industrial idealism is blocked by a terrible monster, economic planning by the government. What led to this blocking of American progress? The author admits that "business became the first effective economic minority pressure group," but contends that not until labor arose with demands for "social security; a demand which simmered quietly till it boiled over in the recent past,"

did collectivism rear its head. Furthermore, this ruinous government policy is traceable directly to the waves of immigration that came to these shores at the end of the last century. He contrasts the early Anglo-Saxon and Western European immigrants generally, who came in search of liberty and adventure, with the Eastern Europeans who came "to seek wealth in the 'land of milk and honey.'" They were unable to adjust themselves to a new outlook and to "grasp the American concept of freedom." Out of these ranks came "labor agitators" and with them the spread of collectivism.

An economic outlook founded on anti-alien prejudice cannot but lead to similarly weighted arguments in which the slur on a name or an opponent's occupation is sufficient to condemn him. Queeny is not satisfied with calling government planning unrealistic because it forsakes Adam Smith's wisdom, but he finds it cogent to point out that a particular plan was "based on the research of Mordecai Ezekiel of the Department of Agriculture." He reports that among several others who are incompetent to judge business matters but who rank high in Washington are "two former lawyers, Felix Frankfurter and Samuel Rosenman."

A bit of theological speculation, in the opinion of the author, justifies his fear that full employment and other programs for the amelioration of the process of making a living would ruin the nation's economic progress and stability. For "only too rarely does one meet a truly Christian spirit wherein self is sacrificed in devotion to the betterment of mankind." If human nature were perfect we would not need the "Ten Commandments," laws, courts, or police. Since it is necessary to place incentives and restraints in man's journey towards perfection, so, one gathers, private enterprise was given to the world.

The closing sentence in Mr. Queeny's book is significant. "To realize the four freedoms, we need only one freedom—Freedom." With but a slight variation we hear the refrain sounded by the president of the National Association of Manufacturers, F. C. Crawford. In an address delivered in New York on December 9, and carried nationally by the Associated Press, he offered this intriguing homily: "Only a man in jail can enjoy the four freedoms. He can pray all he wants, talk all day and get three meals a day and his wost enemy can't get at him. Surely this is the final freedom—freedom from freedom." Eric Johnston, President of the Chamber of Commerce of the United States, proclaims that "we need not only freedom, but *freedom plus capital.*" (*Reader's Digest,* February, 1943). Another analyst who's article is offered by the publication in reprint at bargain prices phrases it thus: "The whole conception of giving or infusing the Four Freedoms universally is preposterous." (Henry J. Taylor, *Reader's Digest*, August, 1943).

From a practical standpoint the divergence in opinion between the free enterprisers and their opponents may not be very great. The chapter in which Mr. Queeny outlines his compromise between management and the administration policies can serve as an example. Disconcerting only are the desperate mood and appeal to prejudice which negate and belittle cherished American ideals, all in the name of a narrowly construed "American way," and the supposition that no freedom is worthy of the name except in conjunction with enterprise. Few of the proponents of progressive government and social engineering need be reminded of the virtues inherent in free enterprise but we are left wondering, how freedom-loving are the exponents of "Free Enterprise?"

SANDERS A. TOFIELD